



Foto by Erich Nagel

SCHWARZENAU, WITTGENSTEIN, GERMANY

The Birthplace of the Church of the Brethren

A Mural History of The Church of The Brethren

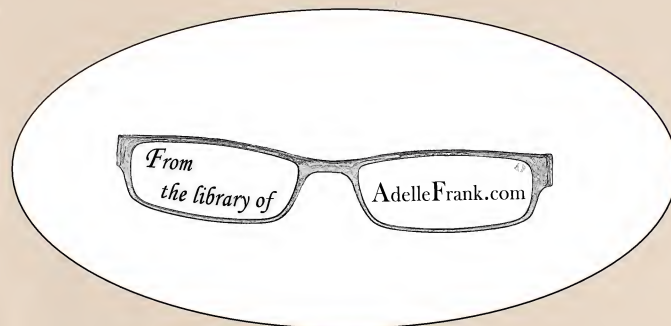
Paintings by Medford D. Neher

Account by Lawrence W. Shultz

Published by

CAMP ALEXANDER MACK, MILFORD, INDIANA

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*A Mural History
of the Church of the Brethren*

IN TWELVE PANELS

Painted By

Medford D. Neher

Account By

Lawrence W Shultz

Published by the Board of Directors of
Camp Alexander Mack, Milford, Indiana

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MILFORD, INDIANA

THE MURAL PROJECT

Another dream has come true. The youth of the Old Northwest area of the Church of the Brethren was challenged by the idea of a portrait of the history of their church in a large mural. An artist who had long sought for an expression of this subject was secured to paint it. For five years, 1944-1949, Medford D. Neher worked at this large order. He did this while pastor of the North Poplar Ridge Church. The mural was dedicated on June 5, 1949. The youth of the camps and churches of the area along with many individuals helped finance and make these murals possible. Volunteers from the Elkhart City Church installed the lighting.

The murals are in two sections of six panels each. Each section is 90 feet long and 5½ feet high. They are located in the large Quinter-Miller Auditorium at Camp Alexander Mack, Milford Indiana, where many campers and individual visitors study the history of the church as portrayed there.

The Church of the Brethren has many "firsts" to their credit—The first Sunday School (1738); the first three editions of the Bible in America in a European tongue (1743, 1763, 1776) known as the Saur Bibles; and the first to send "Heifers" to needy people in the world (1944). This mural represents another "first" achievement. It is believed that this is the first picture of the entire history and development of a Christian denomination.

It is hoped that this book containing pictures of these panels, their explanation, and annotation for further study of the history of the church, its program, and leadership, may have a wide usage in homes, classes, camps, and colleges.

THE PLAN OF THE MURALS

In these twelve mural panels, averaging five feet six inches by fifteen feet in dimension, the artist has attempted to show the origin, persecutions, migrations, development, westward movement, publications, education interests, missions, and service program of the Church of the Brethren. He has also indicated the effect of four wars on the life of the church.

The colors used and the costumes of the early church are historically accurate for the periods which they portray.

The table of the panels, references for further study, and bibliography are presented for those who wish to do further study in the history of the church.

The symbolism used throughout the panels is consistent—most of the symbols are found near the top of the panels.

The dark places indicate trouble, war, and persecution.

A pair of wings at the top of each panel symbolizes Divine guidance during the history of the church. The curved wings over the last panel indicates the Spirit of Christ in the days ahead drawing his people together in a spirit of peace, good will, and fellowship.

Many figures and buildings are symbolical as the explanations of the panels will state. Representative men and leaders of their day have been included.

THE ARTIST

Medford D. Neher, living (1953) at 507 Ravine Street, Peoria, Illinois, was born July 25, 1892, in Carroll County, near Flora, Indiana. His parents were George W. and Priscilla (Cripe) Neher. He married Ada Shank September 3, 1919. His advanced schooling was done at Manchester College and Bethany Biblical Seminary. Since 1914 he has served in the ministry of the church. He was ordained to the eldership in 1928. The following churches have been served by this good family: Eastwood-Akron, N. E. Ohio; Defiance, and North Poplar Ridge Churches, N. W. Ohio; and now Peoria, Southern Illinois.

His work as an artist has always been his delight and avocation. He has painted many pictures for churches and has done a portrait of his friend and teacher, Dr. A. C. Wieand, for Bethany Biblical Seminary. His training for his art work began at Manchester College in 1914 with Mrs. Sadie Stutsman Wampler. He studied at the Art Institute of Chicago, and with noted painters of Cleveland and Akron, Ohio. Under the guidance and inspiration of A. C. Wieand, he illustrated the Sunday School texts, "Foundation Truths," and the "Life of Christ," 1916-1917.

THESE MURALS and this MURAL HISTORY

ARE DEDICATED TO THE

FOUNDERS OF THE CHURCH OF THE BRETHREN

MACK - BECKER - SAUR

AND TO THOSE LEADERS AND FAMILIES THAT HAVE CARRIED ON THROUGH THE YEARS SINCE 1708

Some of the Family Names commonly heard as the church has come from Europe and spread across the United States follow:

Albright	Byerly	Evans	Heckman	Koch	Noffsinger	Sell	Swihart
Angle	Byler	Fike	Heestand-Heistand	Kreider-Krider	Norris	Shaffer	Taylor
Anglemyer	Campbell	Fisher	Heeter	Kurtz	Nye	Shank	Teeter
Arnold	Carper	Flora-Flory	Heisey	Lahman-Lehman	Ober	Sharp	Thomas
Baker	Cassel	Forney	Helman	Landis-Lantis	Oberlin	Sherck-Shirkey	Thompson
Balsbaugh	Caylor	Fouts-Pfautz	Hendricks	Lantz-Lentz	Overholser	Sherfy	Trout-Traut
Barnhart	Coffman-Kauffman	Frantz	Herr	Lear	Paul	Sherman	Ulrich-Ulrey
Baughner	Coppock	Frick	Hershey	Leatherman	Peters	Shideler	Umbaugh
Beahm	Cripe	Fry-Frey	Hertzler	Leckrone	Petry	Shober	Urner
Bechtel	Crist	Funderburg	Hoff-Huff	Leedy	Price	Shoemaker	Vaniman
Beery	Crumpacker	Funk	Hoffman-Huffman	Lichty	Quinter	Showalter	Wagoner-Wagner
Beeghley-Buechly	Culler	Furry	Hoke	Long	Rarick	Shriver	Waltz
Berkebile	Culp (Kulp)	Garber	Holl	Longenecker	Reber	Shultz	Wampler
Berkey-Birkey	Danner	Garner	Hollinger	McFadden	Replogle	Sink	Weaver
Bittinger	Davis	Garst	Holsinger	Mallott	Rife-Reiff	Slabaugh	Weimer
Blickenstaff	Davy	Garver	Holsopple	Martin	Rinehart	Smeltzer	Weldy-Welty
Blocher	Deardorff	Gerber	Hoover	Metzger	Roberts	Smith	Weller
Blough	Deeter	Geyer	Horn	Metzler	Robinson	Snavely	Werking
Bollinger	Detwiler	Gibble	Horner	Meyer-Myers	Rohrer	Snell	West
Bonsack	Dick	Gibson	Hornish	Miller	Ronk	Snider	Weybright
Bosserman	Dickey	Glick-Click	Horst	Minnich	Roop	Snowberger	Whitacre
Bowers	Dilling	Gnagey	Hostetler	Mishler	Roose	Sollenberger	White
Bowman	Domer	Gochenour	Hylton	Mitchell	Root	Speicher	Whitehead
Boyer	Dove	Groff	Ikenberry	Moherman	Rosenberger	Stauffer	Whitmer-Whitmore
Brandt	Early	Grossnickle	Irvin	Mohler	Rothrock	Steele	Wieand
Bright	Eberly	Gump	Keeny	Moomaw	Row-Rowe	Stine	Wine
Brightbill	Eby	Guthrie	Keim	Moore	Rowland	Stinebaugh	Winger-Wenger
Brougher	Eckerle	Hamilton	Keller	Moyer	Royer	Stoner	Wise
Brower	Eikenberry	Hanawalt	Kendall	Murray	Rummel	Stover	Wolf-Wolfe
Brubaker	Eisenbise	Harley	Kessler	Musselman	Rupel	Strausbaugh	Workman
Brumbaugh	Eiler	Harshbarger	Keyser	Naff-Neff	Sanger-Senger	Stuckey	Wright
Bucher	Eller	Hart	Kimmel	Nead	Saylor-Saylor	Studebaker	Yoder
Buck	Ellis	Hartman	King	Neher	Schlosser	Stump	Young
Burger	Erbaugh	Hartsough	Kinzie	Nice-Nies	Schrock	Stutsman	Zigler-Ziegler
Butterbaugh	Eshelman	Hay-Haynes	Kline-Cline	Nickey	Schwalm	Swigart	Zook-Zuck-Zug



SCHWARZENAU on the EDER RIVER in WITTGENSTEIN, GERMANY

The Birthplace of the Church of the Brethren.

(Above left, between trees, is Mack's house in Huttental.

Immediately in front to the right, is the Herrnhaus, home of the prince.)



LOCATION of SCHWARZENAU on the EDER RIVER near BERLEBURG, in WITTGENSTEIN, GERMANY. In 1708 it was in HESSEN. Now it is in WESTPHALIA.

A Mural History of the Church of the Brethren

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Panel One The Church of the Brethren Begins in Germany 1708-1729

This first panel of the mural history of the Church of the Brethren is composed of three main groups:

1. The **first group** portrays the original eight people, who after much study and prayer, formed a new church.
2. The **second group** shows them at the first baptism.
3. The **third group** indicates the two embarkations for America, in two ships, ten years apart, 1719 and 1729.

Alexander Mack, 1679-1735, was the founder of the Church of the Brethren. He was born at Schriesheim, near Heidelberg, Germany. Of a family of millers, he followed that trade and became wealthy. He became dissatisfied with the formalism of the state church. With others who felt as he did, he began a serious study of the Scriptures to find a way that would satisfy their spiritual longings.

In the **first group**, Mack and seven others are studying the Bible and are arriving at the decision to "Count the cost" (Luke 14:28) and to begin a new movement based upon the New Testament as a rule of life: to use no force in religion; to make use of the ordinances of the New Testament as means of grace; and to hold themselves ready and open for new light on the meaning of God's truth. They have left their homes and have assembled at Schwarzenau on the Eder River, in Wittgenstein, in the province of Hesse Cassel.

Here the count of the province of Wittgenstein had made

a haven of refuge for all who were persecuted for their religious faith. Here they found a valley of peace where persecution did not follow for some time. Schwarzenau, as well as Huttental (Valley of Huts), was called "Peace Valley." Huttental is a small valley about a mile up the mountain side above Schwarzenau and you can see the house in which Mack lived from Schwarzenau. Alexander Mack lived for several years in Huttental and worked in the mill at Schwarzenau. Here in this **first group** of the panel, Mack stands in the center behind the table. He spreads out his hand as if to say "we take the New Testament as our rule of faith and practice." With the index finger of his right hand he points and would say "We hold to these things in particular — Bible Study, Prayer, Fellowship, and the Sacredness of Family Life." This last emphasis is shown by Anna Margaretha, his wife, with her hand on Mack's arm.

Joanna Bony, on our left, turns from her own church with its bigotry and force, to the new organization. George Grebi, on our right, is eager for and points to the rite of baptism which is to be the complete break with the old order, and the initiation into the new fellowship. To Mack's left are John Kipping, and Joanna Kipping, his wife. Andrew Bony, to our left, and Luke Vetter kneel at the table before the open Bible and clasp hands in fellowship.

To our extreme left are three men: the first, only partly seen with his head bandaged symbolizes those who have been wounded in the struggle during and following the Thirty Years War, 1618-1648. This war was a bitter religious war in which Germany suffered heavily. Next is Phillip Jacob Spener (1635-1705) who championed the Pietistic Movement that followed during the century after that war.

The third figure is Ernest Christoph Hochmann of Hohenau (1670-1721) who was Mack's traveling companion for several years up and down the Rhine Valley. He had much influence upon Mack but they parted company when Hochmann would not leave his state church to join in founding a new one. Hochmann thought a revival within the old organization was the better way.

The two dark figures between Hochmann and the first main group symbolize resisters to change. In the background to the left are the spires of the churches of Germany of this day. In order they are — Lutheran, Catholic, Reformed. Between the first and second groups directly under the central spire are two figures in dark. They represent the harsh church authority that dominated the common people as well as the state rulers of the various provinces.

The **second group** represents the first baptism in the Eder River at Schwarzenau in the year 1708. Like the early Christians of the first and second centuries, they were baptized by trine immersion.

The group wished that Mack who had been the leader in expounding the Scriptures should administer the rite to the others, but he insisted that one of the men should baptize him first so that he could feel that he was prepared to do the baptizing. By lot they chose one of the men to do this and his name was not to be revealed. In this second scene, Mack who has been baptized, is performing the rite for the first of the seven who joined with him in this new church organization. Mack's wife as shown in the background keeps the small flock together with her outstretched arms. The others kneel about the open Book while waiting their turn. Between the second and third groups small church houses symbolize the congregations that sprang up in Germany, Holland and Switzerland.

Above and to the right of the baptismal scene is a cloud that represents persecution. In it a judge may be seen giving sentence of imprisonment for those who have left the state church to join the new one. At Creyfelt, at Marienborn, at Epstein and Westervain, congregations had been formed. Persecutions arose and distressed the groups. It is possible

that lack of opportunity to make a livelihood may have caused the group to leave Schwarzenau. The governor of the area in his report of 1720 wrote: "for awhile pious people have been living here of whom we never heard anything evil. They kept themselves very quiet and retired and no man ever made any complaint of them. Lately forty families of them, about 200 persons, have moved out of the country." Flory-p 25

The **last group** shows the two ships that brought most of the church to America in two migrations, 1719 and 1729. The first group went out from Creyfelt to Germantown, now a suburb of Philadelphia. Peter Becker led this first group of about twenty families in 1719.

Mack is here portrayed, standing with others on the shore of Holland looking west. In his mind he sees the little ship in the distance that carried his brethren from Creyfelt ten years before. Now with his Bible under his arm, he with his three sons, and the other 122 persons are waiting to board the good ship, **Allen**, nearby. This ship sailed from Rotterdam, Holland, July 7, 1729 under the command of Captain James Craigie. After a stormy voyage of seventy-one days they landed at Philadelphia on September 15.

Practically all the Brethren in Europe came in these two ships. The small group left at Creyfelt soon dwindled away. Within twenty-five years of its beginning there was no Church of the Brethren, or Baptist Brethren, as they were called, left in Europe. John Naas, one of their outstanding men, came to America in 1733.

"What sought they thus afar?

Bright jewels of the mine?

The wealth of seas? the spoils of war?

They sought a faith's pure shrine!

Ay, call it holy ground,

The soil where first they trod;

They left unstained what there they found, -

Freedom to worship God!

Hemans "Landing of the Pilgrims".

For Further Study.

Brumbaugh-Chapters 1-6

Davis-Chapter 1

Falkenstein-Chapters 1,2

Flory-Chapter 1

Some Who Led-pp 9-15

Holsinger-pp 30 44

Two Centuries-Chap. 1

Winger-Chapter 1



Panel Two

The Church of the Brethren Begins in America

1719-1723

The central figure of this second panel is Peter Becker. Alexander Mack was the central figure of the first.

The **second panel** has four main sections:

1. The landing at Philidelphia in 1719.
2. The organization of the first congregation, December 25, 1723.
3. The first baptism in America, December 25, 1723.
4. The first love feast in America, December 25, 1723.

1. **Peter Becker**, 1687-1758, led the first migration to America. They landed at Philadelphia in 1719. In this **first section** he is shown leading the way from the ship up from the wharf. They have had a very terrible voyage: poor food, great hunger, severe storms, seasickness, homesickness, many deaths, trials of the spirit, great anxiety, and nearly six months on the sea. There were twenty families who came. Some of them settled in nearby Germantown, so called because of German immigrants who had settled there. Pennsylvania had been settled by the English under William Penn. Others of Becker's group settled in the country area near Germantown.

In the fall of 1722 Peter Becker and a few of the Germantown Brethren visited the scattered members to the west. This visit and a rumor in late 1723 that Christian Libe, one of the leaders in Creyfeld, was to arrive and preach, brought

some of the members together at the home of Peter Becker at Germantown.

2. The **second section** of the panel shows this group assembled about Peter Becker in his home. He is reading to them from the open Bible. Twenty-three figures are shown. Seventeen are from the original group that came and were members. The other six are those that applied for baptism and membership that day. Here on Christmas Day, 1723, they met and organized the first congregation of the Church of the Brethren in America. They chose Peter Becker as their leader and elder.

The original seventeen members of the church were: Peter Becker, elder, Johann Heinrich Traut, Jeremias Traut, Balser Traut, Heinrich Holzappel, Johannes Gumre, Stephen Koch, Jacob Koch, Johannes Hildebrand, Daniel Ritter, George Balser Gans, Johannes Preisz, Johannes Kempfer, Magdalena Traut, Anna Gumre, Maria Hildebrand, and Johanna Gans.

The six applicants for baptism are to the right of the group, five sitting and one standing. Martin Urner is standing and the other five have come with him to this meeting to receive baptism and entrance into the fellowship. They came from the Coventry area, thirty-five miles up the Schuylkill River. These six were: Martin Urner and his wife, Catherine; Henry Landis and wife; Frederick Lang; and John

Mayle.

Although some services had been held from time to time among the membership this is the first movement toward organization and close fellowship.

3. The **third section** is the baptismal scene. Perhaps these lines from Brumbaugh best describe it:

"Doubly memorable Christmas Day, 1723; Christ's anniversary and the date of the birth of His church in America! There is activity at Peter Becker's house in Germantown. The spindles are still; and the voice of praise is raised. Six persons, all from what is now the Coventry district, were in the midst of seventeen members, and they were preparing to hold the first immersion in America. There was no ordained minister this side of the Atlantic. The members held a council. Peter Becker is chosen to act as elder. The preliminary examination is held, prayer is offered, and then these twenty three souls walk out into the winter afternoon, in single file headed by Peter Becker. They journey to the Wissahicken Creek. The group kneels. Overhead the solemn sentinels of the forest fastness — the pines and the hemlocks are stilled. The ice-bound stream utters strangely solemn music. Curious eyes from the Kelpianites (monks from a nearby monastery) rest reverently upon the group. Peter Becker's voice breaks the stillness. The prayer is ended. The six candidates for membership in God's family are led one by one into the water and are baptized by trine immersion." Brumbaugh, pp 155-156.

The **fourth section** in panel two is that of the first love feast in America. From the baptismal scene in the Wissahicken "the procession retires to Germantown. They assemble in the house of John Gumre, or Gomorry. It is evening now. The old-time tallow-dip candles are lighted. They gather around a long table, a hymn is sung, and in the silent evening hour, with no witnesses but God, and curious children these people begin the observance of the ordinances of God's house on Christmas evening, 1723. The sisters on one side, the brethren on the other, arise and wash one another's feet. Then they eat the Lord's supper, pass the kiss of charity with the right hand of fellowship, partake of the holy communion, sing a hymn, and go out." Brumbaugh, p 156

Peter Becker is shown standing at the right, at the end of the table, leading in the singing of a hymn. Probably he has already read the thirteenth chapter of the gospel of John, which gives the basis for the washing of feet at the

Lord's Supper. The group has listened intently and is engaged in the rite. Other Scriptures that may have been used at this service are: for the examination service, I Corinthians 11:17-34; and for the communion one of the following: Matthew 27; Mark 15; Luke 23; John 19; or Isaiah 53.

The fellowship of the group was so deep and the spirit ran so high that out of this day and its experiences grew the desire and determination to extend the fellowship through a missionary tour and to visit other members to the north and west. In this area there were many other German immigrants also. In the upper right background the figures of fourteen men, part on horse back, part on foot, indicate the tour that occurred in the next year, 1724. This comprises the theme of the entire third panel.

Peter Becker (1687-1758) was born at Dilsheim, Germany. He learned the weaver's trade and was always able to make a good living for himself and his dependents. At the age of twenty-seven he joined the Church of the Brethren at Creyfeld whither he had gone to find a refuge from religious persecution. He had been reared in a German Reformed home and had received a good education. In the large and growing group at Creyfeld he found fellowship and was a leader in the good work there. In the unfortunate division that came there over a matter of discipline, he took the lenient course and felt that the best he could do was to find another home for those who felt as he did and so the group came to America. He was faithful to the cause and in these beginnings more credit is due him than many writers give to him. He preached earnestly, though he was not a gifted preacher. He traveled much among the churches. "His judgment was sound, his words wise and well-spoken and his tact and moderation placed him far above his fellows. He was unusually strong in prayer, and many of his most effectual messages reached the heart through his hymns. A few of these have been preserved in a book called *The Little Harp* published by Samuel Sower." *Some Who Led*, p 18.

For Further Study:

Brumbaugh-Chapter 3

Davis-Chapter 2

Falkenstein-Chapters 2-4

Two Centuries-Chap. 2, Pt I

Some Who Led-pp 16-18

Winger-Chapter 2

Zigler-Chapter 1



Panel Three

The Church Becomes Missionary

1723

The **third panel** tells the story of the great missionary tour of 1724 and the results that followed in the spread of the church in Pennsylvania and Maryland. It is a unit and is composed of two parts:

1. Fourteen men going forth into the wilderness to preach.

2. Their activities on this tour.

As a result of the great Christmas experience in 1723 the new church group planned to visit the scattered membership and meet newcomers in their homes to the north and west of Germantown.

The **left group** in this panel shows fourteen of the Brethren leaving their homes and going forth into the woods to carry on a preaching mission to their brethren and neighbors.

"It was deemed advisable that all the scattered settlements of Brethren should be visited and brought under organized spiritual influence. For this purpose a missionary party was organized with Peter Becker as the leader. It was the first of a series, but this — the most remarkable missionary tour to the frontier in all Pennsylvania colonial history — is absolutely without parallel. Leaving industry and loved ones behind, these pioneer preachers of the Gospel, with true German devotion to the cause they loved, marched forth, seven horsemen and seven footmen. What a mission was

theirs! October 23, 1724, was a memorable day for the Germantown settlement. What an impressive scene it must have been to behold the company as it slowly moved out of the settlement northward, over the old Indian trail." Falkenstein, pp 43, 44.

The **right group** in this panel three illustrates the activity of this tour party: preaching the gospel; baptizing new converts; conducting love feasts; and ordaining ministers to have charge of new churches which they organized. The tour lasted nearly one month and resulted in eleven baptisms, the organization of three churches, and the election of two ministers. "By this missionary journey a great precedent was established. The early church was a missionary church. On and on through the pioneer settlements the Brethren ministers pushed forward, witnessing for Christ, comforting the scattered saints, baptizing believers, organizing churches and enlarging the kingdom of God." Winger, pp 25, 26.

Symbols used in this panel are as follows: above is a pair of wings to indicate the direction and help of the Spirit of God; the leading three characters in the group to the left have the pose of the men in Willard's Spirit of '76 as they march forward to the conflict with sin and evil; the presence

and prominence of the Bible indicates the profound emphasis they placed on the Word and its teaching; the buildings in the background symbolize the churches they will build and the new congregations they will establish as new centers of worship; the trees indicate the forest of opposition that they met on the way. The artist's use of a red coat for Peter Becker who is leading the first group on the left is true to the style and color of dress used in that day, for red then was a sign of peace, goodwill, and sacrifice. The compactness of the group indicates unity of purpose. Their forward surge shown by their position in walking, use of staves, riding horses, spells earnestness of action and eager forward movement. Every one in the right group is in action also.

The party made visits to Indian Creek, Falckner's Swamp, Oley, and Coventry. At the last named place lived Martin Urner who with his wife had been baptized on the preceding Christmas. A love feast was held, probably in Urner's house, and on that day they organized the Coventry Church and elected Martin Urner as minister.

This was to have been the end of the tour but, upon hearing of others farther on who were interested, they continued their journey westward into the Conestoga country. Meetings and a love feast were held in the home of Henry Hahn. Conrad Beissel was baptized by his friend, Peter Becker, and was elected minister of the church of twelve members which was organized as the Conestoga congregation.

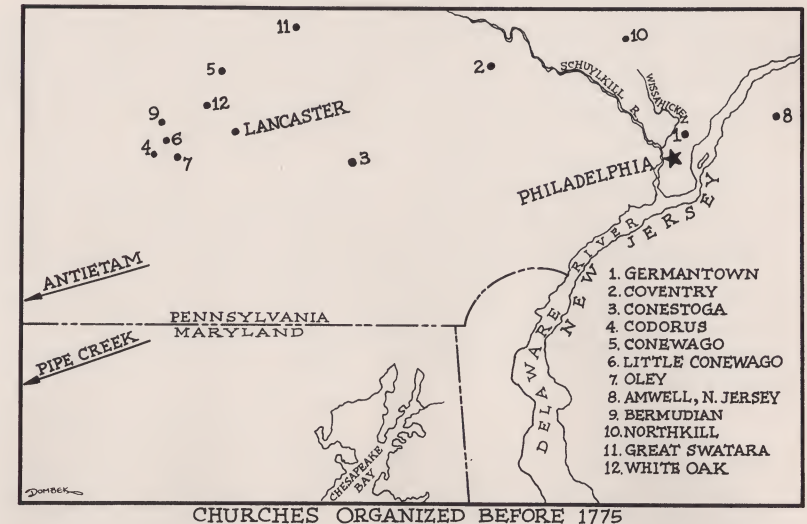
The missionary spirit of the mother church of Germantown led to the founding of many churches in its neighborhood; Coventry, 1724; Conestoga, 1724; Oley, 1732; Great Swamp, 1733; White Oak, 1736; Great Swatara, 1756; Northkill, 1748; and Little Swatara, in 1757; in York County: Little Conewago, 1738; Conewago, 1741; Codorus, 1758, and Bermudian, 1758; Stony Creek, Bedford County, 1762; and Antietam, Franklin County, in 1762.

Maryland had two colonial churches — Pipe Creek, established in 1758 and Middletown Valley in 1760. One church, the Amwell congregation in New Jersey, is one of the oldest Brethren congregations. It was organized in 1733 under the leadership of John Naas who had come that year from Switzerland. This church has had a great missionary influence also in the early church in America.

Others who led in these early missionary movements besides those already mentioned were Martin Urner Jr., George Adam Martin, Michael Frantz, Michael Pfouts, and Daniel Leatherman.



The Mother Church at Germantown Built in 1770.
Alexander Mack was buried in the rear church yard.





Panel Four

From the Coming of Mack to the Saur

1729-1774

Panel Four covers a forty-five year period and illustrates the following historical events:

1. Alexander Mack and his party are welcomed by Peter Becker and the Germantown church.
2. Becker preaches from the Book and the first Sunday School begins (1738). The Ephrata group leaves, 1728.
3. Christopher Saur at a love feast, 1731, dedicates his life to printing. Back of him is the house he built in 1732.
4. Martin Urner, Jr., with gavel, presiding at the first Annual Conference, 1742.
5. Ephrata Cloisters — Saur Press — Pettikoffer House.
6. Christopher Saur, Jr., and Alexander Mack, Jr., stand above the first church built in America—Germantown, 1770.

1. Alexander Mack (1679-1735) lived at Schwarzenau about fourteen years. Here his children were born — three sons and two daughters. His wife and daughters died in Europe. In 1720 he led his group from Schwarzenau to Westervain in West Friesland, Holland, west of the Zuyder Zee. In 1729, in the good ship **Allen**, Mack led thirty families — 126 people in all — to the new world. There they were greeted by Peter Becker who graciously asked Mack to take over the oversight of the church. This Mack did. He lived only six years after his arrival. His death is symbolized by the weeping of women at the right of the group giving Mack the

welcome.

2. Peter Becker stands behind the open Bible strongly trying to hold the group together. Below him are pupils in the first Sunday School (1738) being taught from cards and materials issued from the Saur press which began operation this same year. Some full sets of these Sunday School cards (1744) are still to be seen. This school antedated the Raikes Sunday School by forty-two years.

To the right of the pupils may be seen in the lower center of the panel a line of people who are going down the slope toward the trees. These represent the group following Beissel as they go to found the Seventh Day Society of Ephrata. Their monastery and convent are shown above in the two buildings with the pointed gables. The dark clouds above Becker indicate the troubled times in this early church experience.

3. In the very center of the panel, under a large house, is a man sitting at a table with his head bowed. The man is Christopher Saur the Elder, (1693-1758), who at a love feast dedicates his life to printing. He was born at Laasphe not far from Schwarzenau and came from a Reformed Lutheran home. He learned to know and love Alexander Mack and followed the Brethren to Germantown in 1724. From 1726-1731 he lived in Lancaster County. His wife left him

to join the Ephrata group. She returned to the family in 1774 after fourteen years' absence. In Germantown Saur purchased six acres of land and built a large house of two stories and an attic. The lower floor was his shop for his many activities: those of optician, apothecary, clockmaker, tailor, surgeon, botanist, cabinet maker, wire and lead drawer, paper and type maker, ink manufacturer, manufacturer of stoves, newspaper editor, bookbinder and printer.

Saur's house had a large upper floor with movable partitions so that the room could be used for meetings. Here the Brethren in Germantown met, 1732-1760. Just back of Saur is shown this large house which was built within the present bounds of Germantown. Here, in 1738, Saur launched a business that became the outstanding press in colonial America. Here was printed on a press Saur imported from Berleburg near Schwarzenau, the first Bible printed in a European tongue in America, 1743. From his press came: an ABC and spelling book; 1739-1779, an almanac with weather predictions; a large hymn book, *Davidische Psalterspiel*; a religious magazine; a secular newspaper, *Der Hoch-Deutsch Geschicht-Schreiber oder Sammlung*; and three editions of the Bible, 1743, 1763 and 1776. The editions of 1763 and 1776 were issued by his son, Saur the second. This press has continued in the family for over two hundred years.

4. Martin Urner Sr. (1695-1755) with gavel in his right hand, and reading from the Bible is shown next. He stands above a log house which is his own in the Coventry community and here the first Annual Conference was held in 1742. He was the moderator. The Brethren are seen coming through the trees on horseback and conversing in front of the meeting place. Martin Urner Sr. was a very powerful influence in our early church life. He had come with his father from Alsace Lorraine in 1708. He went to Germantown on Christmas 1723 to hear Christian Libe and heard Peter Becker instead and was baptized by him as the first member of the Church of the Brethren baptized in America. The next year he was made minister at Coventry and in 1729 he was ordained elder by Alexander Mack, Sr. At the suggestion of George Adam Martin he began the practice of reading Matthew 18 at the service of baptism and in 1742 he called the first Annual Conference which was held at his home.

5. Above Martin Urner is seen the Ephrata Cloister which today is being restored by the Pennsylvania Historical Society. The Beissel schism was a sore trial for Elders Mack and Becker. Below and slightly to the right of the Cloister is the Saur Press from which so many publications came —

over 300 of them ere 1778. The importance of this press can hardly be overestimated. It served the German population of the entire Atlantic seaboard and was a keen rival of the press of Benjamin Franklin.

Below the Saur Press is the Pettikoffer House. This house had a unique significance for the church. Peter Schilbert had deeded the ground to a poor brother named Pettikoffer who begged money with which to build a house. This caused this area to be known as Beggartown. When Pettikoffer became a disciple of Beissel the ground was retrieved and deeded to the Germantown Brethren. For ten years (1760-1770) it was used as the meeting house for the church. After 1770 this became the first home for the aged in the Church of the Brethren.

6. The close friends, Christopher Saur Jr. (1721-1784) and Alexander Mack Jr. (1712-1803) are shown standing together. Saur is holding a copy of one of his papers, above newspapers and almanacs, and Mack is holding a copy of one of the Saur Bibles. It might be either edition 1763, or 1776.

Christopher Saur Jr. was a very devout man. He was able to restore his mother to the family circle in 1744. He led the Germantown church to new life and devotion. He with Mack Jr. edited and sent out free the first religious magazine in the country. He was interested in education and led in the movement to found an academy at Germantown. The academy was founded in 1760.

Alexander Mack Jr., the last figure in the panel, was the eldest of the three sons of Alexander Mack. He was born at Schwarzenau and reared in the Brethren faith. His mother died in 1720 and he accompanied his father on his migrations to Westervain and Germantown. He grieved intensely upon the death of his father in 1735. In 1738 he joined the Ephrata group where he remained for ten years. He became dissatisfied there and returned and was reinstated by the church. Then he and Saur Jr. became ministers and later elders of that church. "He was not a powerful speaker, but had great influence because of his quiet, spiritual life and tactful leadership. He was strong against worldliness, but slow to dismiss an erring one from membership until all means of effort and prayer had failed." Winger, p 38.

For Further Study:

Brumbaugh—Chapters 6-10

Davis—Chapter 2

Falkenstein—Chapters 7-9

Holsinger—Chapter 7

Some Who Led—pp 91-26

Winger—Chapters 2, 3



Panel Five

Persecution and the Westward Movement

1774-1810

Panel five shows the effects of the Revolutionary War on the church. Note the three sections:

1. The persecution of Christopher Sower, Jr., 1777-1778.
2. The Brethren movement into Virginia.
3. The movement into the Old Northwest.

The Revolution brought heavy losses to the Brethren. The Sower press was destroyed. The membership became scattered. There were many migrations to the frontiers of the south and west. There was loss of interest in education and Sunday Schools were discontinued. The next seventy-five years were dark days for the church.

1. In the first section of this panel the soldiers of the American and British armies are persecuting Christopher Sower, Jr. He was suspected by both armies. The British claimed he was disloyal because he would not take an oath of allegiance to the King of England. They used the Germantown church to stable their horses. In the church attic they found unbound printed pages of the 1776 edition of the Saur Bible. Many of these they used as bedding for their horses. Later some of these pages were collected into bound volumes. Some pages had the imprint of horseshoes on them.

In 1778 the British left Philadelphia. Saur (the name is also spelled Sower) was then arrested by the American soldiers. He was suspected by them because two of his sons had joined

the loyalists. His property was confiscated and sold. His cruel treatment is described in a manuscript left in the possession of his granddaughter:

"I went back to Germantown and was in my house that night (May 2, 1778) and the next day until ten o'clock at night. Then a strong band of Captain McClean's men surrounded my house and fetched me out of my bed. It was a dark night. They led me through the fields of Indian corn, where I could not come as fast as they wanted me to go. They frequently struck me in the back with their bayonets. They stripped me naked to the skin and gave me only an old shirt and breeches. They then cut my beard and hair, and painted me with oil colors, red and black. The next day they led me along bareheaded and barefooted in a very hot sunshiny day. A friend gave me shoes on condition that I might keep them but after we had marched six miles a soldier came and demanded my shoes and took them." Brumbaugh, p 416.

Sower was not allowed to return to Germantown. At Methacton, in the upper room of a spring-house belonging to Conrad Stamm, he lived the remaining four years of his life. With him in these crowded quarters lived his daughter, Catherine, and his son, Samuel.

He was able to repay all the loans and gifts that had been made to him after his losses at Germantown. The church sent

him on a mission to visit the churches. With Martin Urner, Jr., he visited Great Swatara, Little Swatara, and White Oak. They held meetings, ordained ministers, installed deacons, and conducted love feasts. It was similar to the missionary tour sixty years before. His father had been known as the Good Samaritan of Germantown, and he was known as the **bread father**, first because of his charities and now because he was able to spend his days dispensing the living bread.

Just above and to the right of Sower is the figure of Peter Keyser, (1766-1849), who was the elder and leader of the Germantown church for forty-seven years. He was the third elder of this church, having succeeded Alexander Mack. Peter Keyser had many striking qualities. He was a man of great physical strength, and a natural athlete. He was six feet, three inches tall, rather spare in form, with muscles of steel-like quality. He was capable of an immense amount of work and study. Of him it was said that if, by some accident, every copy of the Scriptures should be destroyed, the Bible could be reproduced so long as Peter Keyser lived. Later in life, after he became blind he would quote whole chapters of the Bible when conducting services. Probably more than any other person, Peter Keyser connected the colonial and the early national periods of the history of the church.

2. The **central section** shows a long train of Conestoga wagons following John Garber into Virginia during the years of the Revolution. This migration, and others like it, during and following the Revolution, were caused by the persecutions of the Brethren in Pennsylvania and Maryland. They were persecuted because they would not take an oath of allegiance and because they would not bear arms.

John Garber went from York County, Pennsylvania, in 1775, to locate a place to which the Brethren might move. By the fall of 1783 his sons, Samuel and Martin, with their families, and four other families, had settled in the Valley of Virginia. Among the families that came into the counties, Shenandoah and Rockingham, were the Florys, Myers, Millers, Bowmans, Neffs, Glicks. Many of these people were destitute of possessions. Their property had been confiscated. Their homes were their meeting places for years. They hesitated to build church houses lest the face-to-face fellowship be lost. Families took their turn in entertaining the meetings. Meals were served free to all who cared to stay.

3. The **third section** has three parts. In the background across the river one sees another Conestoga wagon train that is on the road westward. Many of these went from Pennsylvania into Ohio, and from Maryland, into West Virginia and Kentucky. The river is the Ohio. On the river is a

large flat-boat with a family living on it as they migrate westward. It is called the "Wolfe" since it represents the boat on which Elder George Wolfe, Sr., (1750-1809), brought his family down the Ohio when he migrated to Logan County, Kentucky. They moved in 1800, and he and his sons built their own boat. George Wolfe had moved from Lancaster County, Pennsylvania, to the vicinity of Pittsburgh and there, he and his sons had built boats for emigrants. On this boat the mother may be seen sitting in front of the cabin, busily knitting. A spinning wheel is by the side of the cabin. On top of the cabin the steersman is operating the rudder. At the front of the boat is a stable from which a horse watches the scene. This boat may have been twelve to fifteen feet wide, and forty to fifty feet long. It symbolizes the heavy migration westward down the Ohio, in the late part of the eighteenth century and the beginning of the nineteenth century. The Conestoga wagons are symbols, also, of the movement westward through the Cumberland Gap into Kentucky, from Maryland and Virginia.

Other Brethren, under the leadership of Elder Jacob Miller, came into Ohio by way of Cincinnati. They settled in the Miami valley. Miller came from Franklin County, Virginia, in 1800. Elder David Bowman was another pioneer preacher in Ohio.

In the foreground of this last group is Elder George Hoke on horseback. He led the way into northeastern Ohio. He and his followers went north and west from Pittsburg into Mahoning County. They settled in what is now the Zion Hill community and the church was called Mill Creek. Other settlers came into Columbiana County, and later into Stark County. George Hoke served at Mill Creek till 1826. He then moved to Canton where he served for about twenty-five years. He served on Standing Committee twenty times, and was moderator of Annual Conference ten times. He influenced Henry Kurtz to join the Brethren and baptized him. Much of his work was done as a circuit rider preacher.

In the background to the left are the buildings that are symbols of the churches and homes that these pioneers have left as they go out into frontiers to make new homes in the forests and on the prairies of the west. In Conestoga wagons pulled by ox teams, on horseback, on the river flat boats, and on foot they went, enduring many hardships as pioneers.

For Further Study:
Garst—pp 32-45
Moherman—pp 13-42.
Moore—pp 15-41

Some Who Led—pp 27-30
Two Centuries—pp 70-85
Winger—Chapter 4
Zigler—Chapters 2, 3



Panel Six

From George Wolfe to John Kline

1811-1850

Panel Six has four main figures to the left of the center, and three to the right. In the center and background center are two groups that we will call section 5.

These sections depict:

1. Elder George Wolfe, Jr. (1780-1865), a circuit rider.
2. A farmer preacher.
3. Adam Paine, preaching to the Indians.
4. Elder Jacob Leatherman, the walking preacher.
5. Revival of the Sunday School. 1850 Annual Meeting.
6. Thomas and Sarah Major.
7. Elder John Kline on Old Nell.

1. From Kentucky where his father, Elder George Wolfe, had settled, George Wolfe, Jr., pushed on further west into Illinois, settling in Union County about fifty miles north of Cairo. This was in 1808. In 1809 the elder George Wolfe died while on a preaching mission in Illinois. In 1812 George Wolfe, Jr., was baptized by Elder John Hendricks and the next year he became an ordained elder. For over fifty years he was a very strong leader in what was then the far West.

The large group of members in the areas he served were out of touch with the general brotherhood and for years were known as the Far Western Brethren. The single mode of foot-washing and the practice of having the sisters break the bread, at the communion service, caused some disturbance,

and in 1831, a committee from Annual Meeting found them out of order. Finally, in 1859, a complete reconciliation was made to the great joy of the entire church.

It is said that George Wolfe in his missionary travels crossed the Ohio River on the same ferry at the same time of the year for twenty-five years. He made a great impression on Abraham Lincoln, who knew him well. The seal of Union County, Illinois, has on it a figure of Elder George Wolfe shaking hands with a Baptist minister of that day (1817).

2. The second main figure is a man behind a plow. The church after its settlement of the midwest was distinctly rural. There were no salaried ministers. They did much of their studying of the Scriptures and preparation while at their work in the fields. This figure commemorates the rural ministry. In the background to the left is a continuation of the covered wagon caravan moving to the west.

3. The form of Adam Paine, who preached to the Indians of Northern Illinois, is seen next. He is standing in front of a tree with his Bible and hands held high in the air. Adam Paine (1780-1832) was a missionary to the Indians of northern Illinois and southern Wisconsin. He was a striking personality. He had a large frame, erect carriage, high forehead, black piercing eyes, black hair and black beard. It is said that his beard was fully two feet in length. He was not only an

eloquent speaker, but a good singer. In 1830, at a council of Indians, he spoke as the council was about ready to open. His plea for peace carried and the council rejected the proposal made by Black Hawk for a federation for war against the white man. Later he preached in the tiny village of Chicago.

4. The next figure is that of Elder Jacob Leatherman (1787-1863). He was known as the walking preacher. There is no record that he ever rode on horseback to fill his appointments. He filled appointments at five mission points in Maryland for fifty-six years. One time he attended a love feast at Welty, fifteen miles from home. When someone asked him to stay over night, he replied, "Let the brethren who have come a distance take my place. I will be back in the morning." He was back in time for Sunday morning services. He did more mission preaching than any other man in Maryland during his life time. He was a close friend of Elder John Kline. They often met. It is estimated that he walked 20,000 miles in his preaching ministry. The children loved him, the youth held him in profound esteem, and the grownups revered him. In later life he had a beautiful white beard. This gave him a saintly appearance. He hated war and often preached on non-resistance. Henry, pp 242-244.

5. The group of children about a teacher indicates the beginning again of the Sunday Schools among us. In 1832, 1845, and in 1853, Sunday Schools were started in communities in the eastern part of Pennsylvania. Later in the sixties and seventies more interest was aroused and in many areas across the brotherhood Sunday Schools were started. Many times they began in homes or school houses since at first they were not allowed in the church houses. Some churches did not have meeting houses. One of the first Conferences held to promote Sunday Schools in the church was held at the Wawaka Church in northern Indiana, September 15, 1876.

Back of the Sunday School group is a representation of a Standing Committee and an Annual Conference. The date given is 1850 but it symbolizes the conferences that had come to be annual meetings. These meetings were found to be very useful and played an important part in the church life. They made for unity, inspiration, and better organization. From 1742-1830 there are many blanks in the records. During the first half of the nineteenth century the moderators were Henry Danner, John Zug, Daniel Gerber, George Shively, and George Hoke. The Annual Meeting of 1850 was held at the Bear Creek Church, Southern Ohio.

6. Sarah Righter Major (1808-1884) was born near Philadelphia. When eighteen she heard Harriet Livermore preach. She was convinced that she should be a Christian and joined the Church of the Brethren in Philadelphia. Almost at once came the call in her heart to preach. Her father, and Elder Peter Keyser, elder of the Philadelphia congregation, gave

her kindly encouragement. The Amwell church asked for her services. Though she was often discouraged she persevered and did a great work. In 1842 she married Brother Thomas Major, a minister of the Brethren. Later they sold their property in Pennsylvania and moved to Highland County, Ohio. Her husband accompanied her when she went to hold meetings and assisted her. When entering a place of worship she would not take her place behind the stand but wait to be invited. Often her husband would be asked to open the meeting and then give her the floor. In dress she was neat and plain. She was the picture of meekness and humility. She sympathized with the poor and those in prison. Wherever she spoke she was urged to return. Though, in a formal way, she was never commissioned to preach, in recognition of her power and spirit none forbade her to speak. She was the first woman preacher of the Church of the Brethren.

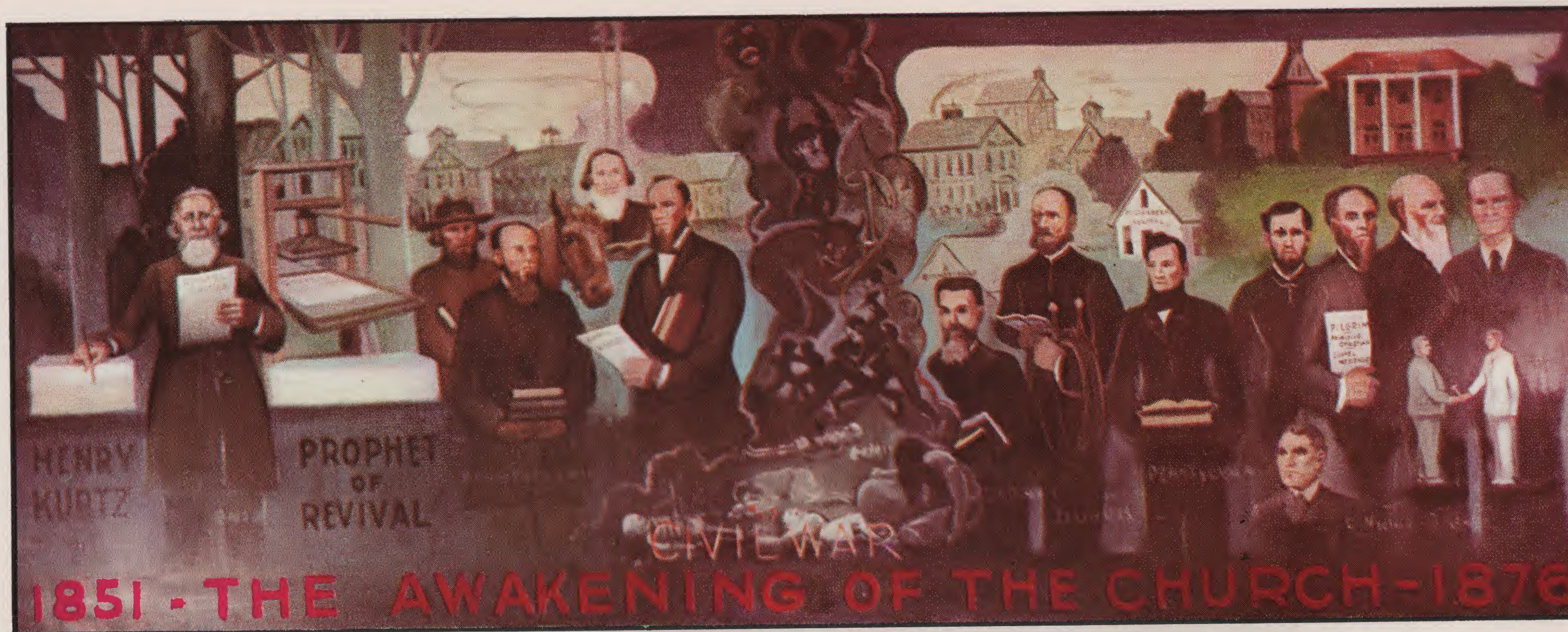
7. Elder John Kline (1797-1864) was one of the most striking figures during the period preceding and during the Civil War. He was from Rockingham County, Virginia, but his service as a minister took him far and wide. He was a good farmer. In addition he was an author, traveler, physician, philanthropist and preacher. It is estimated from his diary, which was begun on the day he preached his first sermon, February 8, 1835, that he must have traveled at least one hundred thousand miles. Most of his traveling was on horseback. Old Nell, his favorite riding mare, carried him thirty thousand miles. In 1854 he closed the diary for the year—"Traveled 6,463 miles, mostly on Nell's back."

John Kline had an impressive, commanding personality. He spoke out against slavery. The Confederacy allowed him to cross the lines during the Civil War every year of which he served as moderator of the Annual Conference. At the close of the Conference of 1864 at Hagerstown, Indiana, he gave a farewell message telling the audience that he felt it was the last time he would ever be with them. He had a premonition of his violent death. That was in May. On June 15 while returning to his home from the blacksmith shop where his faithful Old Nell had been shod he was shot down by bushwhackers who hated him for his anti-slavery preaching. The picture marks the spot where he was killed and in the background his assassins are to be seen. He was buried in the Linville Cemetery and a marker has been erected at the spot where he was killed.

For Further Study:

Henry—Chapters 1, 2
Holsinger—pp 347-401
Moore—pp 3-103

Some Who Led—pp 31-72
Two Centuries—Ch. 15
Winger—Chapters 9, 10



Panel Seven

The Awakening of the Church

1851-1876

Panel Seven has four main emphases—publications, migration, church schools, and missions. These were stirring days of beginning again some of the interests lost in the seventy-five dark years since the Revolution. Note the following:

1. Henry Kurtz and his **Gospel Visitor**.
2. Early attempts to found schools. Daniel Leedy.
3. The Civil War.
4. Other attempts to found schools.

J. G. Royer, Christian Hope, Lewis Kimmel.

5. Juniata College, 1876. Jacob M. Zuck, H. B. Brumbaugh, James Quinter, C. C. Ellis.

1. Henry Kurtz (1796-1874) is here called the prophet of revival in the Church of the Brethren. He came from Germany to America in 1819. He was educated to be a Lutheran minister but became dissatisfied. He moved to Ohio and finally located near Poland, Ohio, on a farm. Under the preaching and influence of Elder George Hoke he united with the Brethren in 1818. He at once became an active worker and within ten years was interested in uniting the church through the medium of a church paper. This was attempted twice, once in 1833, and again in 1836. The church was not ready. Permission to begin was not given.

However, in April, 1851, the first number of the first volume of the **Monthly Gospel Visitor** appeared. In a way it was a trial to see if the church would respond favorably. He had many rebuffs but perseverance won out. Finally the church agreed not to interfere with the publication. This pa-

per was printed by Henry Kurtz in the springhouse loft on his farm. He was editor, proprietor, foreman, proofreader, and general manager. His sons helped with the typesetting and printing. This paper grew in circulation and was the means of communication, creating unity, and cooperative effort among the Brethren. It marked a turning point in the life of the church.

Henry Kurtz was an outstanding man. For thirty years he had charge of his local church in Ohio. Twenty times he served on Standing Committee and most of these times he was writing clerk 1841-1861. In 1856 James Quinter came to his assistance as editor and as writing clerk. The influence of Henry Kurtz on the life and trend of the church during this critical period cannot be overestimated.

2. One immediate result of having a church paper was the renewed interest in church schools. In section two of this panel, four houses in the background symbolize four such attempts. Cedar Grove Seminary, Broadway, Virginia, organized in 1859 had John Kline as an active supporter. Kline is again shown with his horse. A school was opened at Buffalo Mills, Bedford County, Pa., in 1852. Kishacoquillas Seminary came under Brethren direction in 1861 under the leadership of S. Z. Sharp. This school continued until Juniata College was founded in 1876. Two students of note in this seminary were W. J. Swigart and J. B. Brumbaugh. The New Vienna Academy was begun in October, 1861, in Clinton County, Ohio. It continued for three years under the leader-

ship of James Quinter but was forced to close because of the disturbed condition of the country during the Civil War. Quinter is shown with books under his arm.

The person back of Quinter in this group is Daniel Leedy who was the first Brethren minister in Oregon. This area was being settled in the eighteen-fifties and in the next decade the church faced a problem of doing missionary work there. Muir, Chaps 2-4.

In the center of this panel is a column of darkness illustrating the terror of the Civil War. Satan, (with horns), is shown in the very center as he causes the war between the states with its loss of life, its great anguish, and its vast destruction. The church had many trials because of the draft, both North and South. Some members paid taxes or bounties as means of exemption. Some were imprisoned and many suffered other persecution. John Kline and John Bowman, of Tennessee, were killed.

4. In **section four** there are three men standing just to the right of the central dark column. In order they are J. G. Royer, Christian Hope, and Lewis Kimmel. Houses in the background symbolize four further attempts at founding schools as follows:

(a) Salem College, at Bourbon, Indiana, opened in December, 1870. It lasted only four years and caused great sacrifice on the part of the families that underwrote it.

(b) J. G. Royer founded the Burnettsville Normal at Burnettsville, Indiana. It lasted for a short time.

(c) In 1872-1873 H. R. Holsinger and S. Z. Sharp led in an effort to start a college at Berlin, Pennsylvania.

(d) The Plum Creek Normal School, Pennsylvania, was started in 1874 by Lewis Kimmel and Howard Miller. In 1876 it merged with Juniata College.

These many attempts indicate that the Brethren were beginning to be much interested in church schools—academies, seminaries and colleges. The spirit of revival in this period included an interest in the spiritual welfare of the children and youth of the church. This was shown by these many attempts to found schools and by the general adoption of the Sunday School as a means of teaching.

Between Royer and Kimmel and a little above them is the figure of Christian Hope (1844-1899) who was born in Denmark. After migration to America he left the Lutheran faith to become a member of the Brethren in 1874, and at once interested them in founding a mission in Denmark. From 1876-1886 he served in Denmark as the first foreign missionary of the church.

5. In this **last section** Juniata College is represented by the buildings in the background and by four leaders in the foreground. The four men in a group are Jacob M. Zuck, H. B. Brumbaugh, James Quinter, and C. C. Ellis.

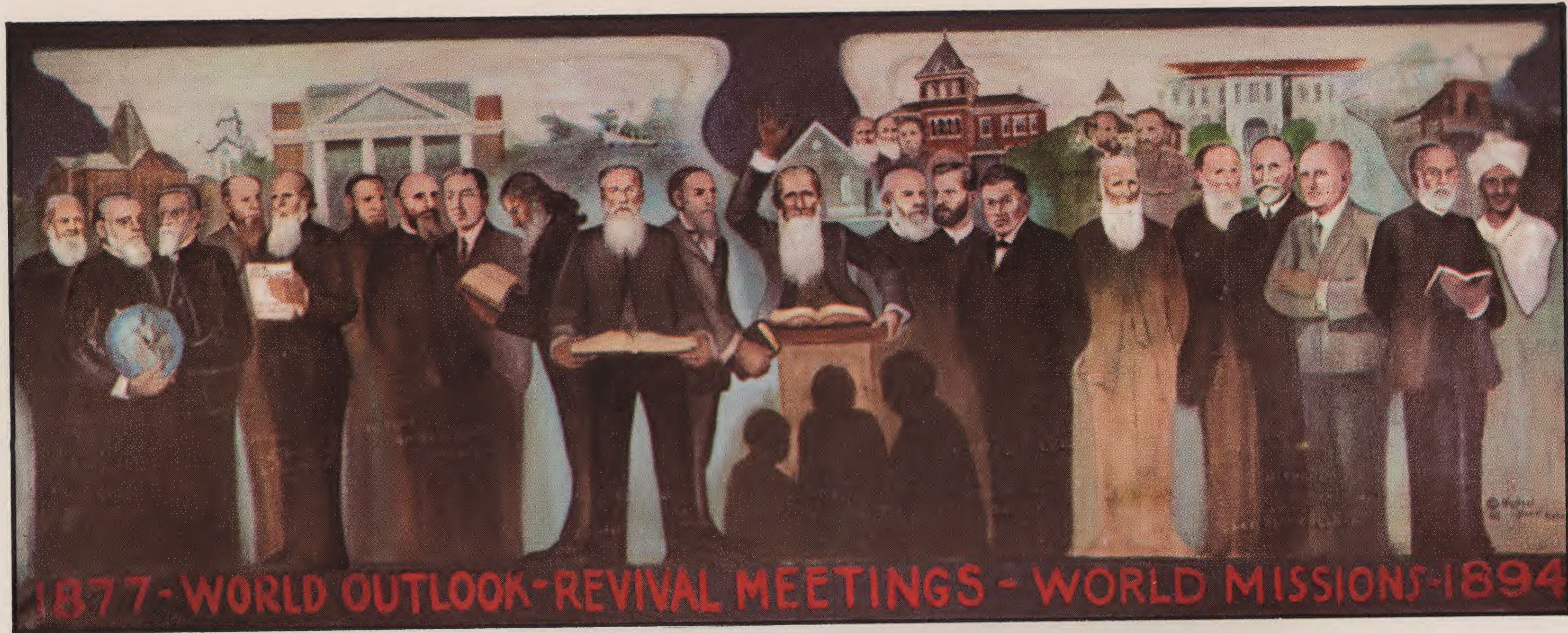
In April, 1876, Juniata College began under the principalship of Jacob M. Zuck with an enrollment of three students. It was then known as the Huntingdon Normal School. The men who were responsible for its founding were three Brumbaughs: H. B., his brother, J. B. Brumbaugh, and their cousin, A. B. Brumbaugh, who was a surgeon.

Elder H. B. Brumbaugh (1839-1919) was a teacher and publisher. From 1870-1876 he edited and published a religious magazine, known as **The Pilgrim**. When James Quinter came to Huntingdon in 1876 it was merged with **The Primitive Christian**. Upon the death of James Quinter in 1888, H. B. Brumbaugh became president of Juniata. He housed the school in its beginning in **The Pilgrim Building**. This served also as the home for his family, the chapel for the local church and the publishing house of his paper. When the church papers of the Brethren were merged into the **Gospel Messenger** in 1883, he became one of its editors.

Elder James Quinter (1816-1888) was a forceful speaker, debater, preacher and educator. For thirty years he was the writing clerk, or assistant, of the Annual Conference. From 1856-1873 he aided Henry Kurtz in the publishing of **The Gospel Visitor**. In that year he purchased the interest of Kurtz in the **Visitor** and from Henry R. Holsinger, **The Christian Family Companion**, and merged them into **The Primitive Christian**. This was later merged with **The Pilgrim** in 1876. He had attempted the school at New Vienna, Ohio, in 1861. After the death of J. M. Zuck he was president of Juniata 1879-1888. He was an author and defender of the doctrines of the church. He died while leading in prayer at the Annual Meeting of 1888 at North Manchester, Indiana.

Charles Calvert Ellis (1874-1950) was a minister, teacher, lecturer, author, college president and a church conference moderator. He lived, taught, and preached that Christ might have the glory. He is remembered as a master teacher and lecturer. He was a master of the well chosen word and had a store of quotations of memorized literature at hand to use on any occasion. He was a man of faith, conviction, boundless vitality, and complete dedication to his task. He was elected moderator of the Annual Conferences of 1935, 1944 and 1950. Below, in this section, his son, Calvert N., receives the gavel as moderator of the Annual Conference from Rufus D. Bowman at Orlando, Fla., in 1947.

Also in this section is the picture of Martin Grove Brumbaugh (1862-1930). He is best known among the Brethren as the author of **A History of the German Baptist Brethren in Europe and America**, 1899. For a long period of time he was president of Juniata. He served as commissioner of education for Puerto Rico, as governor of Pennsylvania, superintendent of schools of Philadelphia, and held many other positions of trust.



Panel Eight

A World Outlook - Evangelism and Missions

1877-1894

This eighth panel has pictured in it twenty-six people, six schools, one new symbol and the beginning of the mission in India. From left to right this panel may be read as follows:

1. Mount Morris College — M. S. Newcomer, D. L. Miller, J. G. Royer
2. Ashland College-S. Z. Sharp.
3. J. H. Moore-the first Sunday School publication.
4. Bridgewater College—D. C. Flory, W. B. Yount, Paul H. Bowman.
5. Division and Stormy Sea—Peter Nead, D. P. Saylor, H. R. Holsinger.
6. Flora Revival—I. J. Rosenberger.
7. First Educational Committee—Board of Visitors.
8. McPherson College—S. Z. Sharp, Edward Frantz, D. W. Kurtz.
9. Daleville College-D. N. Eller, I. N. H. Beahm, R. H. Miller, Sr.
10. LaVerne College-David Kuns, W. I. T. Hoover, C. Ernest Davis.
11. The India Mission-Wilbur B. Stover, P. G. Bhagat.

1. Mount Morris College, Mt. Morris, Illinois, began as a Brethren college in the fall of 1879. It was purchased by the Brethren from the Methodists who had operated it as the Rock River Seminary. M. S. Newcomer, shown here to the

left, with D. L. Miller and Joseph Amick founded the school. Mount Morris continued until 1932 when it was merged with Manchester College, North Manchester, Indiana.

D. L. Miller (1841-1919), indicated here with a globe in his hands, was a world traveler, and author of many travel books, a co-founder of our mission and publication holdings, and a recognized leader of the church 1890-1919. He spoke in more than five hundred churches.

J. G. Royer (1838-1919), of Pennsylvania, was an elder, teacher and lecturer of note in Indiana and Illinois. He presided over Mount Morris College twenty years, 1884-1904.

2. Ashland College, Ashland, Ohio, began in 1878 under the leadership of S. Z. Sharp. When the schism of 1882 occurred, Ashland College went to the Brethren Church.

3. J. H. Moore (1846-1935) stands with a paper in his hand. The paper is the first Sunday School publication of the church. For thirty-three years the pen of J. H. Moore wielded a great influence in the church.

4. Bridgewater College, Bridgewater, Virginia, began in 1882 under the leadership of D. C. Flory (1854-1914), when the Spring Creek Normal School moved to Bridgewater. For eighteen years following 1892, Walter B. Yount served as president and saved the school from financial disaster.

Paul H. Bowman (1887) was born in Tennessee. As a teacher, pastor, and school administrator he became distin-

Panel Eight

A World Outlook - Evangelism and Missions

1877-1894

guished. In 1914 he became president of Blue Ridge College and in 1919 he was elected president of Bridgewater. Here he served efficiently until 1946. As general board member and as conference moderator of the Annual Conference he became well known to the brotherhood.

4. Education, world missions, and other new ideas such as the Sunday School, caused sharp dissension. The church suffered two divisions, separating into three parts. This is symbolized above by the ship in the stormy sea and by three figures: Peter Nead, 1796-1877, facing to your left, leader of the Old Order group; Henry R. Holsinger, leader of the Progressive group, facing to your right; and Daniel P. Saylor, leader of the Conservatives, facing directly ahead. The artist portrays each holding his Bible in which he finds the grounds for his views.

D. P. Saylor (1811-1885) served on Standing Committee twenty-four times and was a very influential leader.

5. Evangelism during the period is symbolized by the Flora church, Indiana, being led in a revival in 1885 by I. J. Rosenberger of Ohio. He had become an outstanding evangelist and in this meeting there were 94 converts, and two love feasts were necessary, one for the adults, and one for the younger people.

7. Three figures in small outline are seen just to the right of the center of this panel. They formed the first general committee on higher education and were known as the Board of Visitors to serve as representatives of the church until McPherson College would be taken over by the state districts. They were Enoch Eby, J. D. Trostle, B. B. Whitmer.

8. McPherson College, McPherson, Kansas, opened its doors in 1888 with S. Z. Sharp as president. Its outstanding leaders were two of its presidents, Edward Frantz and D. W. Kurtz.

S. Z. Sharp (1835-1931) was active in the founding and building of our church schools. He helped and was a moving figure at Kishacoquillas, Ashland, Mount Morris, and at McPherson. He prepared an excellent book, **The Educational History of the Church of the Brethren**, 1923.

Edward Frantz (1868) was born near New Carlisle, Ohio. Most of the years, 1890-1910, were spent at McPherson, the last eight as president. For twenty-seven years he served as editor of the Gospel Messenger (1915-1942). His kindly, keen editorials have had far-reaching influence. His volume, **Basic Beliefs**, was timely.

Daniel Webster Kurtz (1879-1949) was born near Hartsville, Ohio. As pastor, lecturer, author and administrator he became widely known. For thirteen years he was president of McPherson College, 1914-1927. From 1932 to 1937 he served Bethany Biblical Seminary as its president. He was a very

forceful speaker and a great teacher.

9. Daleville College, in southern Virginia, began in 1890 under the leadership of I. N. H. Beahm (1859-1950). It continued under the leadership of D. N. Eller and others until 1925 when it was merged with Bridgewater College.

I. N. H. Beahm, "Brother Beahm," as he called himself, was for fifty years a well known figure in our church life. His articles in the **Messenger**, and his speeches at the Annual Conference will never be forgotten. He served the church as an evangelist and as a leader in education at Daleville, La Verne, and Elizabethtown. These men are shown above R. H. Miller, Sr., the figure with the long white beard.

Robert Henry Miller (1825-1892) was a profound preacher and debater. He published the volume, **The Doctrine of the Brethren Defended** in 1876. For some time he was associate editor of our church papers.

10. LaVerne College in California opened its doors as a school in 1891. One of its founders and faithful supporters was David Kuns, shown in this panel.

W. I. T. Hoover was for two years president of LaVerne, 1899-1901. In 1912 he returned to become dean of the college. He had taught also at Manchester, Bridgewater and Blue Ridge.

C. Ernest Davis, (1893-), of Tennessee, was president of Mount Morris College, 1929-1932, and of Laverne College, 1938-1948. He is a forceful speaker and writer and has a large influence in the life of the church. He became secretary of the Christian Education Commission in 1948. He was moderator of the 1941 Annual Meeting.

11. This last section of panel eight shows the beginning of mission work in India. In 1894, after much earnest prayer and consideration, the church sent Wilbur B. Stover (1866-1930) to India to begin a mission there. Two years earlier he had offered his life to the church as a missionary. For over a quarter of a century he and his good wife served in India. He was the author of: **Charlie Newcomer; India, A Problem; Missions and the Church**. To Wilbur Stover, missions was ever the first great work of the church.

The last figure in this panel is P. G. Bhagat, one of the outstanding elders of the India Church of the Brethren. He visited America in 1950.

For Further Study:

Brethren Builders —
Holsinger-pp 390-547
Memories of Manchester-6-8
Miller-Chapters 11-13
Moore-pp 262-366

Moyer-pp 169-179
Royer-pp 397-400
Sharp-Chapter 6
Some Who Led-pp 97-156
Winger-Chapters 6-8



Panel Nine

Colleges, Publications, Seminary, China

1895-1908

Here are thirty-one persons in the most compact panel of the series. In seven groups their names are as follows:

1. Manchester College—E. S. Young, Otho Winger, V. F. Schwalm, I. D. Parker, L. D. Ikenberry.

2. Elizabethtown College—G. N. Falkenstein, H. K. Ober, A. C. Baugher.

3. The Publishing House of the Brethren and Elgin Staff—Daniel Vaniman, H. C. Early, Galen B. Royer, D. L. Miller, L. W. Teeter, J. H. Moore, J. E. Miller, Charles D. Bonsack, D. W. Bittinger, Leland S. Brubaker.

4. The Local Church—Its path leads to the whole world—Moyne Landis, M. J. Brougher.

5. Bethany Biblical Seminary—E. B. Hoff, A. C. Wieand, Rufus Bowman, Floyd E. Mallott, William Beahm, W. W. Slabough.

6. The Pacific is reached—S. F. Sanger, A. B. Peters.

7. The China Mission begins—F. H. Crumpacker, Pastor Yin, Moy Gwong.

1. Manchester College began in 1889 as a United Brethren school. In 1895 the Brethren purchased it. The first president was E. S. Young (1854-1924) who served four years. He had seen the need for a school in Indiana and led the Brethren to found the school. Financial difficulties soon developed and it was only through the untiring efforts of I. D. Parker (1847-

1910), of Ohio, that the large debt was lifted. His figure is seen below E. S. Young.

After a series of administrative changes, 1899-1911, Otho Winger (1877-1946), of Indiana, came to the presidency in the fall of 1911. Under his leadership the school was strengthened in faculty, equipment, finances and recognition as a standard college. He was a tireless worker and in his thirty years as president found time to write many books about the church, the Indians, the college and his travels. He served as moderator of the Annual Conference six times and as member of the General Mission Board of the church for thirty-one years. An excellent biography, **Otho Winger**, by V. F. Schwalm, was published in 1952.

V. F. Schwalm (1887-), of Indiana, served as a teacher, professor and dean of Manchester College, 1910-1927. After fourteen years of absence as president of McPherson College, he returned to Manchester as its president, 1941.

L. D. Ikenberry (1866-), of Virginia, is the figure shown just below that of President Winger. He was for forty years the architect and financial agent for the college.

2. Elizabethtown College, Elizabethtown, Pennsylvania, opened in November, 1900. Its first president was G. N. Falkenstein. He wrote a history of the church. Later Henry Kulp Ober (1878-1939) served as president for eight years and

did a great work in the church as a lecturer and an educator. A. C. Baugher became president in 1941. These men were all from Pennsylvania.

3. The artist represents the publishing interests as the veins of the church, with the local church as the heart, and the seminary as the arteries. The men whose figures are to the left of the church had prominent places in the publishing and mission work of the church. They can only be mentioned here very briefly. In the upper row the figures are those of Daniel Vaniman (1835-1903), of Ohio, whose efforts made possible the founding of the Brethren Publishing House at Elgin in 1899; Elder Henry C. Early (1855-1941), of Virginia, was for many years the head of the publishing board. He was an outstanding preacher and was many times moderator of Annual Conference. Galen B. Royer (1862-1951) contributed much in sixty years of service to the church as a writer, pastor, board member and secretary of the General Mission Board, 1889-1918.

In the second row under the Publishing House are the figures of four men: D. L. Miller (1841-1921), who helped in the founding of the House and the promotion of the **Gospel Messenger**, L. W. Teeter (1845-1927) of Hagerstown, Indiana, who wrote a commentary on the New Testament and edited Sunday School material; J. H. Moore (1846-1935) who was for many years editor of the **Gospel Messenger**; John Ezra Miller (1865-1947), of Illinois, who was for eleven years the president of Mount Morris College, Sunday School publication editor for thirteen years, literary and research editor for twelve years, and writing clerk of Annual Conference for thirteen years.

Below, to the left of the center, and beginning with the top figures, are the features of: Charles D. Bonsack (1870-) of Maryland, who served as secretary of the General Mission Board 1921-1941; Desmond W. Bittinger, who was editor of the **Gospel Messenger** 1942-1949, and is now (1953) president of McPherson College; and Leland S. Brubaker, of California, who has served as secretary of the General Mission Board since 1941. Leland Brubaker and his wife served also as missionaries to China.

4. In the center of the panel is the local church with a path from its door leading out to the whole world. This symbolizes its world mission. To the left of the path is the figure of Moyne Landis (1890-), of Indiana, now pastor at Gettysburg, Ohio. He symbolizes the rural pastors of the church and had the unique record of serving as pastor of his home church, Spring Creek, for twenty-six years. On the right side of the path is the figure of Mahlon J. Brougner (1885-1952),

of Pennsylvania, who symbolizes the pastors in the urban and city areas. He had the record of serving from the beginning of the church at Greensburg, Pa., as its pastor for forty years, 1911-1952.

5. Bethany Biblical Seminary is represented just to the right of the center of the panel and symbolizes the arteries of the church. Standing from left to right are Emanuel B. Hoff (1860-1928), of Ohio, co-founder of the Seminary in 1905 and teacher of Bible there for twenty-three years; Albert Cassel Wieand (1871-), of Ohio, co-founder of the seminary and its president 1905-1932, author and teacher; Rufus D. Bowman (1899-1952), a pastor, moderator of Annual Conference, secretary of the Board of Christian Education and president of the Seminary, 1937-1952.

Below are the figures of three men: Floyd E. Mallott, of Ohio, a missionary to Africa, historian and teacher of church history in the Seminary since 1928; William M. Beahm, of Virginia, former missionary to Africa, now a professor at Bethany Biblical Seminary, and since 1942, secretary of the Annual Conference; Warren W. Slabaugh (1879-), of Kansas, vice-president of Bethany Biblical Seminary and an outstanding teacher and writer.

6. In this group the mountains and railroad train in the background symbolize the movement of the church toward the Pacific slope, under the leadership of such men as S. F. Sanger, (1849-1927), and A. B. Peters, (1845-1924), of Virginia. These men are seen just below the train. Sanger was a leader of the colonization movement into northern California and helped found the Empire Church. Peters was for years transportation agent for the railways and led the way into the Wenatchee Valley in the state of Washington. There was a very heavy migration during the years 1897-1910. Gladdys E. Muir has an extended account of this migration in her book, **Settlement of the Brethren on the Pacific Slope**.

7. The China Mission began in 1908 under the leadership of Frank H. Crumpacker (1876-1951), of Missouri. Frank and Anna Newland Crumpacker did a great work in China from 1908 till 1941 when the Japanese pressure drove the missionaries out. He spoke the language well and won the Chinese by becoming a part of each community in which he lived and worked. The work in China was later disrupted by the Communist invasion.

To his right are two of the Chinese Brethren: Pastor Yin, and Brother Moy Gwong. Yin was a leading man in north China, and Moy became a leader in the south. Moy Gwong was an extraordinary student in Manchester College.



Panel Ten

Church Boards, World War I, Africa

1909-1922

In panel ten of the mural the artist has told of the beginnings of the overhead organization of the church as special functions were assigned to committees. Next is to be seen a great wave falling over the church. This symbolizes the First World War 1914-1918 and its effect on the members of the church. **To the right of the center** is a group of persons that represent the Conference of 1919. **To the extreme right** the Africa mission is presented.

In outline form this panel consists of the following:

1. Beginning of Committees:
 - a. General Education Board, 1908.
 - b. General Sunday School Board, 1911.
 - c. First Sisters Aid Society Committee.
2. The first World War and its effects, 1914-1918.
3. The Annual Meeting of 1919: William Beery, J. H. Moore, I. W. Taylor, H. C. Early, Otho Winger, J. W. Lear, and Sadie Stutsman Wampler.
4. Africa Mission: H. Stover Kulp, Bassy Minso.
 - a. General Education Board, 1908. These seven men to the upper left of this panel were the members of the board in 1908: A. C. Wieand, of Illinois; L. T. Holsinger, of Indiana; J. D. Bright, of Ohio; H. C. Early, of Virginia; (and with backs to us) S. G. Lehmer, of California; W. B. Yount, of Virginia; and Edward Frantz, of Kansas.

Winger says in his history, p. 178: "The founders of the church and leaders of the eighteenth century were educated men who encouraged education. Then came the decline during the days of the Revolution, western migration and pioneer settlements. With the revival of the printing press (Kurtz) the thirst for higher learning revived. Foreign missionary zeal also made the schools a necessity."

b. **Just to the right** of the Education Board are the figures of five men. They compose the first General Sunday School Board and were appointed in 1911. They are: James M. Mohler, of Missouri; D. H. Zigler, of Virginia; H. K. Ober, of Pennsylvania; Levi Minnich, of Ohio; and Lafayette Steele, of Indiana. Later this board became known as the Board of Christian Education and since 1946 as the Christian Education Commission. Today its function is to serve the church in the direction of the entire educational field.

Ezra Flory. Below the General Sunday School Board and to the right of the four sisters are the features of Ezra Flory (1870-1940) of Union, Ohio. He served the church well as pastor, lecturer, writer, and teacher at Bethany Biblical Seminary. For eight years (1920-1928) he served as the first General Secretary of the General Sunday School Board. He was a co-founder of the Camp Mack Training School.

convictions of the membership of the church. The huge wave shown here indicates the effect on the church. Some people are trying to hide. Some are taking two positions endeavoring to evade the issue. Some are running away. One man represents those who stood firm upon the peace position of the church. He stands with his hand over the church saying thereby, "I am willing to take whatever may come even if my stand causes imprisonment. I cannot bear arms." Many young men were drafted into the army. Some were given alternative service in recognition of their position. Some could not accept that and went to prison because of their conscientious opposition to the war system.

3. **Most of the right half** of this panel pictures the great response in church work that came immediately after World War I. At the Annual Conference at Winona Lake, Indiana, in 1919 there was a great outpouring of the spirit in action, life and money. Thirty-two missionaries were appointed to the mission field. They are shown in the back ground.

Here are shown two people leading in the singing of hymns. William Beery, (1852-), of Ohio, revered leader and writer of church hymns and hymn tunes, was one of the first students in Juniata College. He taught there many years. On April 8, 1952, he celebrated his one hundredth birthday. In 1953 he was still composing music and taking music lessons. Just below William Beery and slightly to the right with her hand in the air as she directs singing is Sadie Stutsman Wampler, (1886-), of Indiana. She led the singing at the Billy Sunday Tabernacle shown here to her right. Sadie did a great work in the field of music, art and dramatics for the church and spent most of her life teaching at Manchester College. She retired from active duty in 1952. She will long be remembered for her great dramatic productions. She laid out the first plans for Camp Alexander Mack and took an active part in its program for years.

Next to William Beery stands J. H. Moore who wielded a great influence in the 1919 conference. He has been mentioned before as an editor. Next are the leaders of the Conference: Isaac W. Taylor, (1856-1933), of Pennsylvania; Henry C. Early, (1855-1941), of Virginia; Otho Winger, (1877-1946), of Indiana; and John W. Lear, (1870-), of Illinois. These men were the outstanding leaders in the 1919 conference. Early and Winger have been mentioned before in connection with mission, publication and college interests. I. W. Taylor was one of four very strong leaders of Eastern Pennsylvania. He was a master mechanic and lived close to

the plain people of Lancaster County. He served as elder of many churches and was four times moderator of Annual Conference. His fellow associates in Eastern Pennsylvania mentioned above were: Samuel H. Hertzler, John Herr and J. H. Longenecker.

John W. Lear stands to the right of Otho Winger. The artist has him posed with hands pointing and calling for action. J. W. Lear was one of the best of speakers and often challenged the whole church to forward movement. As pastor of the Cerro Gordo church in Southern Illinois, 1902-1911, he was one of the very first salaried ministers of the brotherhood. He did distinguished service as an evangelist, a teacher at Bethany, a director of brotherhood work at Elgin, and as pastor. He made the suggestion that the camp for the central region be located on Lake Wawbee at Milford, Indiana. This was in the year 1924.

4. In 1922 a mission was opened in Africa. H. Stover Kulp (1894-), of Pennsylvania, helped as a pioneer missionary there and for thirty years has been closely associated with the work. In 1924 his first wife, Ruth Royer Kulp, died on the field. In 1952 his second wife died on the field.

To the right of H. Stover Kulp stands Bassy Minso with some children. They represent the church in Africa. Bassy Minso visited the church in America in 1950. In the background above are figures of those who went out in 1919 as nurses, doctors and teachers to the mission field.

During the years 1875-1894 interest in missions grew. From 1894-1908 the committee in charge was known as the General Missionary and Tract Committee. From 1908-1946 the work was carried forward by the General Mission Board. From 1900-1950 some of the leaders at home that promoted missions were: D. L. Miller, H. C. Early, Otho Winger and J. J. Yoder. In addition there were the mission secretaries: Galen B. Royer, Charles D. Bonsack, J. H. B. Williams (who gave his life on a tour of the African field), and Leland S. Brubaker.

For Further Study—

Moyer-Chapter 5.

Winger, Chapters 7, 9.



Panel Eleven Youth Movement, World War II, Brethren Service 1919-1948

This panel may be studied in three sections:

1. The Youth Movement, represented by four camps and a camp fire.

Portrayed above —

Edgar Rothrock, first camping at Beatrice, Nebraska, 1916.

L. W. Shultz and the staff house at Camp Mack, in Indiana.

H. B. Speicher and Camp Harmony, Pennsylvania.

C. S. Ikenberry and the entrance to Camp Bethel in Virginia.

Figures below at a camp fire at a youth camp:

Dan West, leading a discussion.

A. F. Brightbill, directing the singing.

2. The wave of the Second World War rolls over the church and the first atomic bomb bursts at Hiroshima, August 6, 1945.

3. M. R. Zigler, Brethren Service activities, General Brotherhood Board.

1. The **left one-third** of this panel represents the youth movement of the church. In 1904 the Conference granted the request of the Monticello Church to allow youth meetings. This resulted in the formation of the Christian Workers So-

ciety. In 1921, under the leadership of C. H. Shamberger, as Youth Director, conferences began which soon resulted in the development of camps and camp sites. However, in 1916 at Beatrice, Nebraska, under the leadership of Edgar Rothrock (1883-1945), of Nebraska, and Virgil C. Finnell, the first camping began in connection with their annual assemblies. Lawrence W. Shultz (1890-), of Indiana, led in the move to establish and build Camp Alexander Mack, at Milford, Indiana, on Lake Wawbee. From 1916 on he was busy as a teacher, field worker, youth advisor, librarian, college professor, Brethren Service promoter, tour director, and camp builder. He served on the General Board of Christian Education from 1923 to 1941 and on the Brethren Service Commission from its beginning to 1946. He has been manager of Camp Mack since its beginning in 1925. Harry B. Speicher (1884-), of Pennsylvania, has been with Camp Harmony, near Hooversville, Pa., from its beginning in 1924. He has been a teacher and school administrator.

Camp Bethel, near Nace, Virginia, was started in 1927. C. S. Ikenberry (1872-), of Virginia, had sponsored the camp idea earlier and was the leading spirit in camp work in Virginia. His was a busy life—teacher at Manchester and Daleville for thirty-three years, member of the General Board of Christian Education, 1917-1942, leader in regional

Panel Eleven Youth Movement, World War II, Brethren Service 1919-1948

and district work, musician, orchardist and grower of flowers.

Dan West, (1893-), of Ohio, led in the youth and peace movements of the church. With C. H. Shamberger, A. F. Brightbill, P. L. Huffaker, P. L. Rohrer and Fred Replogle, he went for years from camp to camp across the nation leading in discussions and classes. He served as youth and leadership training director.

Alvin Franz Brightbill (1903-), of Pennsylvania, gave his life to the music ministry of the church. In camps, music institutes, and at the seminary in Chicago his work as director and interpreter of church music was outstanding.

2. The Second World War is pictured as another huge wave rolling over the church. The figures of men rushing about in every direction signify the confusion in the minds of many. Some are caught up in the wave and go along, while others enter the church door and use the means of help and convictions there offered. Many young men entered the church-sponsored civilian public service camps.

To the right of the large wave is the picture of the bursting of the first atomic bomb, August 6, 1945, at Hiroshima, Japan. Its use marks another low point in man's inhumanity to man. This event and the destruction, a few weeks later, at Nagasaki, brought the world definitely into the "Atomic Age."

Processing plants were set up at New Windsor, Maryland, and Nappanee, Indiana, which cared for large quantities of relief goods contributed by many different denominations to World Service.

3. **To the right** of the bursting atomic bomb is the face of M. R. Zigler. This section below and to the right of him represents in symbols the effects of the war and some of the work of Brethren Service. **To the upper right** is the Brotherhood Board trying to find the best way to cope with the situations facing them in an atomic world.

Below the Good Shepherd window (which is the window in the rear of the auditorium where these panels are hung) is a large pile of clothing, shoes and soap. This was the first shipment of relief goods collected and sent in quantity. This was collected July 4, 1940, shipped to Philadelphia, and sent to Europe. To the right of the window is a ship that has just landed with our first load of heifers for Europe. Some of the cows are seen on shore, standing near the ship. Here is a pair of clasped hands indicating the desire to share fellowship and good will across the sea. In the midst of plenty of coins, food and clothing, a starving boy sits with emaciated face and hungry eyes. Above all this the planes

still fly and drop the ghastly bombs that destroy life and property.

M. R. Zigler (1891-) of Broadway, Virginia, for more than thirty years has been very active in the work of the church. He served as Home Mission Secretary and was secretary of the Ministerial Board and the Board of Christian Education (1919-1941). From 1941-1948 he was secretary of the Brethren Service Committee. Since 1948 he has lived with his good wife, Amy Arnold Zigler, in Geneva, Switzerland, where he has served as the World Council representative of the Church of the Brethren. Here he has had a real opportunity to touch the life of Protestantism around the world. He heads up the Brethren Service work in Europe and is in constant contact with leaders of church and state abroad, as well as with those in America.

The Brethren Service Committee grew out of the urge to serve the needy people of the world. Members of the church were being called into national service. They needed counsel and visitation. Civilian Public Service camps were set up and sponsored across the nation to care for conscientious objectors. Material aid was sought, collected, processed, shipped and distributed in many countries.

Under a tree, right lower center, sits a figure that represents Dan West dreaming of the future heifer project to feed starving children. When he was in Spain the idea was suggested to him by a relief worker there. With the aid of many other churches and individuals thousands of cattle were shipped to needy farmers, especially in Europe. The Brethren Service Committee became the Brethren Service Commission in 1946. It continues to direct relief work abroad and to direct Brethren Volunteers in many parts of the homeland as well as abroad. It has also the duty of helping place young men, who are drafted, that are required to do alternative service of a civilian character.

The General Brotherhood Board above right is the united single general board of the church and now has supervision of the general work of the church. It is composed of twenty-five members and each of its members is on one of the five commissions of the Board: Brethren Service, Christian Education, Finance, Foreign Missions and Ministry and Home Missions. It began as a united board in 1946. Raymond Peters, of Virginia, was the first executive secretary. After five years he was succeeded by Norman L. Baugher, of Pennsylvania.

For Further Study read: Weiss, **Ten Years of Brethren Service**; Eisan, **Pathways to Peace**.



Panel Twelve The Church of the Brethren in an Atomic Age 1949-2008

This entire panel is a huge symbol of the message of the church in a world of strife and potential extinction through atomic energy released and uncontrolled by man.

In the very center a figure of Christ stands with his arms about four people of four races of men. As a judge of men he is called, (Revelation 19:11-16), Faithful and True, and the Word of God. Also that He has on His vesture and His thigh the name: KING OF KINGS, AND LORD OF LORDS. He is judging the peoples of the world and saying that the way of life is that of fellowship, communion, love and service as shown in the act of washing feet, in the Lord's Supper, and in the Communion service. This scene represents all races in fellowship as the great family of God.

To the left a young man, with his wife and daughter, are looking on the scene and indicating that this is the way men should live together as brethren in a great family.

To the far right an elder and his wife look back over the pathway of their life and, by pointing toward the central scene, testify, that that is the way to life. They represent all those who have taught the gospel of service and peace and have given their lives for Christ and His people.

People of different races are serving each other and saluting each other with a kiss.

In the background above are the white horses of the armies of heaven coming to crown the Christ. People are

fighting each other in hatred and warfare. Many bombs are bursting, and men are dying.

To the right above is the figure of Satan driving men to war and strife with his whips and thongs. His program is in direct conflict with that of Christ. It is the contrast of strife with peace and good will.

This whole panel aims to say that the world must make this choice every day in the years ahead. What will that choice be?

Will the nations choose the way of peace and harmony?

Will the races of mankind live together in fellowship as a human family?

Will each one who sees this scene choose the way of peace?

"Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Longfellow—**The Arsenal at Springfield.**

The message of the angels to the shepherds was:

"Glory to God in the highest;

Peace on earth;

Good will toward men."

The prayer of Jesus is: **"That they all may be one."**

The Church of the Brethren, Commonly Called Dunkers.

1. This body of Christians originated early in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and the resurrection, both of the just and unjust (John 5:28,29; 1 Thess. 4:13-18.)

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:28); feet-washing (John 13: 1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16, Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8:17; 19: 6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual, and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12: 19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2: 11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3: 1-6).

6. Labors earnestly, in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief doctrinal statement is made.

TWO CENTURIES OF EDITORS

Christopher Sower, Sr., 1738-1758

Christopher Sower, Jr., 1743-1776

Henry Kurtz, 1851-1873

H. B. Brumbaugh, 1870-1919

James Quinter, 1856-1888

D. L. Miller, 1884-1921

J. H. Moore, 1891-1915

Edward Frantz, 1916-1942

Desmond W. Bittinger, 1943-1950

Kenneth Morse, 1950-

MISSIONARY PIONEERS

Christian Hope-Denmark, 1876

Wilbur B. Stover-India, 1894

Frank Crumpacker-China, 1908

H. Stover Kulp-Africa, 1922

Benton Rhoades-Ecuador, 1947

For Further Study — Panel Nine.

Brethren Builders—

Flory-H. C. Early, Christian Statesman.

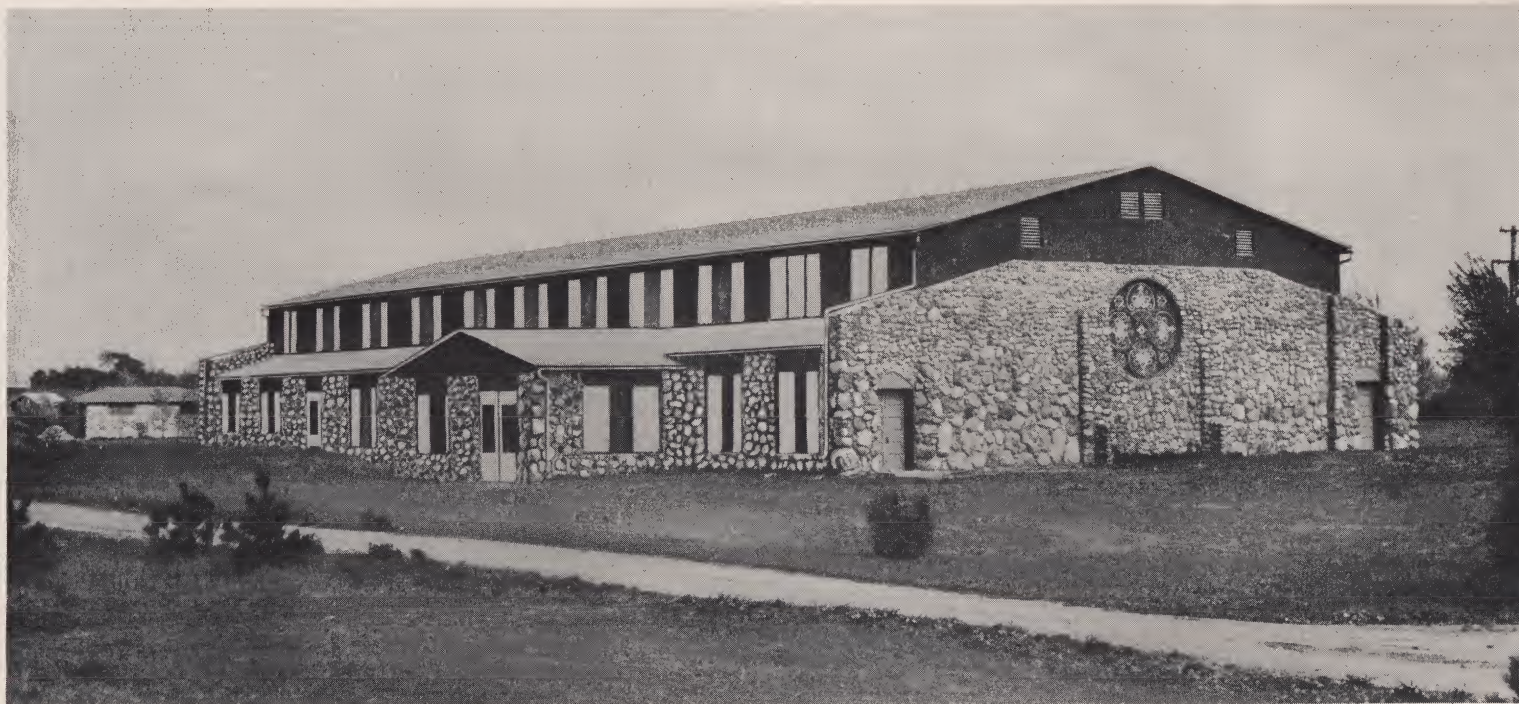
Muir-Settlement of the Brethren on the Pacific Slope.

Schwalm-Otho Winger.

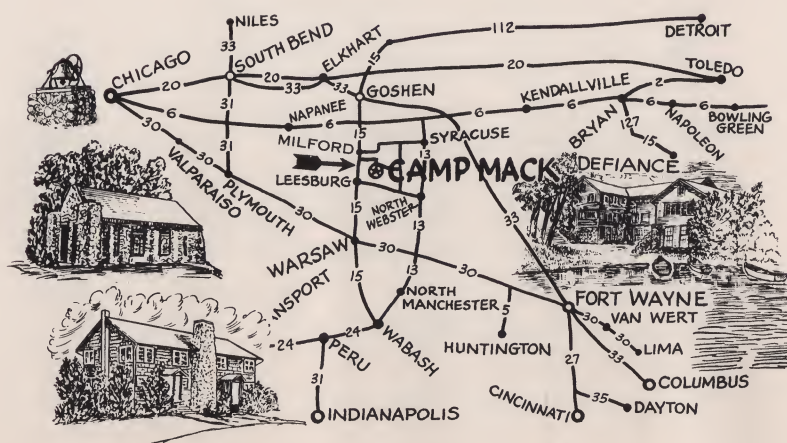
Sharp-Educational History

Winger-Chapters 6, 7, 8, 14.

Winger-Memories of Manchester.



QUINTER-MILLER AUDITORIUM, at Camp Alexander Mack, Milford, Indiana
 (Location of These Mural Paintings)



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—PRICE—

One Dollar per copy.
\$1.10 per copy postpaid

Ten or more copies to one address at One Dollar each, ppd.

The Artist

Medford D. Neher is a native of Carroll County, Indiana. He is now pastor at Peoria, Illinois, of the Church of the Brethren there. He has had a life long interest in art and has painted many scenes and portraits. His careful research and earnest endeavor has here reached a climax in portraying here in outline the history of his church. It is unique as being the only mural of its kind. See Page Two for a further account about him.

These Murals

here portrayed in four colors are located in a large auditorium at Camp Alexander Mack, Milford, Indiana. They were secured and paid for by the youth of the Church of the Brethren of the Old Northwest Territory—1944-1949.

The Author

Lawrence W. Shultz, a native of Huntington County, Indiana, graduated from Manchester in 1914 and took his Master's degree at Northwestern in 1924. From 1916 to 1943 he served as principal of the academy, teacher, and librarian at Manchester. An able speaker, he has addressed hundreds of special occasions in local churches, conferences, institutes, etc., in many states. He has served the Church of the Brethren in the ministry as district secretary and field man, on the General Board of Christian Education (18 years), as youth director and advisor, on the Peace Commission, on the Historical Commission, on the Brethren Service Commission from its beginning for seven years, on Standing Committee, in relief work in Europe, and since 1925 he has managed Camp Alexander Mack. In this work and in many other tasks he has had the able assistance of his wife, Cora (Winger) Shultz and his three daughters and one son.

In 1952 he took a leading part in publishing the revised History of the Church of the Brethren in Indiana. Now he is making another valuable contribution to the church and the camp in writing the text of this mural history of the Brethren. His life has been devoted to the church, the college and the camp. It is most fitting that L. W. Shultz should give us this valuable body of historical material. (Written by C. Ray Keim, North Manchester, Indiana.)



Panel Ten

Church Boards, World War I, Africa

1909-1922

In panel ten of the mural the artist has told of the beginnings of the overhead organization of the church as special functions were assigned to committees. Next is to be seen a great wave falling over the church. This symbolizes the First World War 1914-1918 and its effect on the members of the church. **To the right of the center** is a group of persons that represent the Conference of 1919. **To the extreme right** the Africa mission is presented.

In outline form this panel consists of the following:

1. Beginning of Committees:
 - a. General Education Board, 1908.
 - b. General Sunday School Board, 1911.
 - c. First Sisters Aid Society Committee.
2. The first World War and its effects, 1914-1918.
3. The Annual Meeting of 1919: William Beery, J. H. Moore, I. W. Taylor, H. C. Early, Otho Winger, J. W. Lear, and Sadie Stutsman Wampler.
4. Africa Mission: H. Stover Kulp, Bassy Minso.
 - a. General Education Board, 1908. These seven men to the upper left of this panel were the members of the board in 1908: A. C. Wieand, of Illinois; L. T. Holsinger, of Indiana; J. D. Bright, of Ohio; H. C. Early, of Virginia; (and with backs to us) S. G. Lehmer, of California; W. B. Yount, of Virginia; and Edward Frantz, of Kansas.

Winger says in his history, p. 178: "The founders of the church and leaders of the eighteenth century were educated men who encouraged education. Then came the decline during the days of the Revolution, western migration and pioneer settlements. With the revival of the printing press (Kurtz) the thirst for higher learning revived. Foreign missionary zeal also made the schools a necessity."

b. **Just to the right** of the Education Board are the figures of five men. They compose the first General Sunday School Board and were appointed in 1911. They are: James M. Mohler, of Missouri; D. H. Zigler, of Virginia; H. K. Ober, of Pennsylvania; Levi Minnich, of Ohio; and Lafayette Steele, of Indiana. Later this board became known as the Board of Christian Education and since 1946 as the Christian Education Commission. Today its function is to serve the church in the direction of the entire educational field.

c. **Below these two groups** are four sisters. They represent the first general organization of women and signify the Sisters Aid Society of the church as it began in the late part of the nineteenth and early part of the twentieth century. The first active workers in this field among the women are here shown: Mrs. Peter Fahrney, Mrs. George Sappington, Mrs. H. B. Brumbaugh, and Mrs. R. L. Rhinehart.

2. The World War (1914-1918) tested the faith and